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sion must have at once a thorough knowledge of the subjects they are to teach and of the life and growth of the wonderful minds they are to train. This test is not too severe. It is what M. Fouillée means by the pregnant saying : "We must put an end to the invasion of the profession by men who know no Latin and no philosophy" (p. 259).

On the perennial problem of secondary instruction, which is now pressing upon us with unusual intensity, there are few works likely to be as helpful as this volume by M. Fouillée.

J. G. Schurman.

The History of Modern Education. By SAMUEL G. WILLIAMS, Ph.D., Professor of the Science and Art of Teaching in Cornell University. pp. 395. Syracuse : C. W. Bardeen.

Perhaps the student of pedagogy finds no greater lack of material in any department than in that of the history of education. Professor Samuel G. Williams of Cornell University has made a commendable attempt to supply this lack. The book is the outcome of a series of class-room lectures, and as such offers some advantages to the student who lacks time and means to do extended reading. A large quantity of matter is condensed into a small compass.

The first chapter consists of a short review of the pedagogical aspect of the civilized world prior to the educational epoch known as the Renaissance.

Up to the present time, histories of education have been almost exclusively histories of individuals who have evolved educational theories, or have worked out, in the class room, a technic based upon principles previously discovered. Professor Williams's work is no exception to the rule. With the exception of a brief view of the Renaissance as a whole, and an attempt to outline the characteristics of the seventeenth, eighteenth, and nineteenth centuries respectively, the book consists of short sketches of men distinguished for their insight into educational needs, or for their work in the class room.

Among the men of the seventeenth century we find the familiar names of Luther, Erasmus, Montaigne, Ascham, etc., and we find just about the same things stated concerning them, that have been presented before. We are glad to observe in addition, however, a few names that are comparatively new to the ordinary reader of this kind of literature. Notably those are Ludovico Vives, Pierre Ramus, and Richard Mulcaster. The pages devoted to Ramus are of some interest, and ought to lead to a more extended study of the life and work of this man.

The presentation of the theories of Richard Mulcaster seems to be hardly sufficient to introduce him to the reader. Mulcaster as a teacher and writer can hardly be reduced to a half dozen pages,

yet this article may induce the reader to look into the "Positions," than which we can hardly recommend better reading for one really interested in pedagogy. Teachers will probably find no better antidote to the pride and self-sufficiency which in our unguarded moments are liable to assail even the meekest of us, and which may lead us to think that only to us good people of the nineteenth century is it given to see the scope of education.

In passing, a word may be said regarding the article upon Rabelais. It is a question whether the works of Rabelais repay reading by the immature student. One is obliged to wade through a vast deal of matter—not always of savory odor—to get at principles which no doubt exist, but which are concealed under jest, and sarcasm, and buffoonery until they are well nigh indiscernible. Professor Williams has done good service in placing the main points of the educational doctrines of Rabelais within easy reach, thus saving a labor of perusal that is certainly not all profitable, and that may even be regarded as demoralizing.

In the chapter devoted to the seventeenth century reformers, we find the educational principles of Milton treated with more detail than is usual in a book of this character, with more detail perhaps than his one *Tractate on Education* would justify.

We are glad to note that Professor Williams has made an attempt to present Locke in a fuller and a clearer light than most writers upon education have done. In view of the fact that Locke is the only English speaking philosopher who has given to the world a system of psychology upon which a systematic pedagogy can be based, it would seem that a greater effort should be made to bring his psychological principles within the range of English speaking teachers. Foreigners seem to have profited more by the teachings of Locke than his countrymen have done, yet even they have failed to do him justice when attempting to present his views upon pedagogy.

The chapter upon "Female Education and Fénélon" will repay reading, though one is disposed to smile at the distrust in his own scheme which Fénélon displays. He evidently regards a woman as a very dangerous creature, not to be allowed more than a very limited freedom. His proposition to present sacred history in the form of condensed Bible stories to be given as rewards for good conduct is certainly very naïve, and must be intended to apply to the *very* early life of a woman.

We appreciate Fénélon's well-meant efforts, but we like better the proposition of Comenius, to allow both boys and girls the same educational opportunities up to the age of twelve years, and we like most of all the advocacy of honest Richard Mulcaster, who declares that he is for the education of women "*tothe and naile*" and then proceeds to present rational arguments in support of his views. The time is coming when education will no longer be hampered with the attributes of sex. Then we shall not hear of

male or "female education" and shall find it capable of adaptation to the needs of individuals whether men or women. Not all women require the same education. Some may be satisfied with a "Bible story" (told by a man, of course), but there are others who would grow very restive under the infliction.

In the discussion of teachers of the eighteenth century, Rollin and Kant receive attention calculated to arouse unusual interest. In this connection also Rousseau and Pestalozzi are presented in about the usual light, but neither in the chapter upon the eighteenth, nor in that upon the nineteenth century, do we find any special mention made of Froebel, Fichte, or Herbart. This seems to us a very grave omission, as the students of to-day ought to realize something of the importance of these names in connection with pedagogy.

Among the educators of the nineteenth century, also a few Americans might fill no unimportant place. At this moment we think of "Father Pierce," Horace Mann, David P. Page, E. A. Sheldon, as men well worthy the attention of students.

Of Professor Williams's book as a whole we are disposed to give a favorable judgment, although it is a matter for regret that its scope is so limited as to render it little more than an inventory of the subjects of which it treats. In the presentation of the "characteristics" of the several centuries since the Renaissance, Professor Williams has made a commendable attempt to present a connected view of contemporary education in different countries, but unfortunately he has not presented a philosophical view of the development of education and of systems of pedagogy. As a matter of fact both England and America are woefully poor in any systematized history of education whatever, and this latest work must be heartily welcomed as an effort to aid in the supply of the general need, and as an indication perhaps of a larger work in the near future. A philosophical history of education in a way similar to Cousin's "History of Modern Education" is greatly to be desired.

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Formation of the Union, 1750-1829. By PROFESSOR A. B. HART. Epochs of American History Series. Longmans, Green, and Co., 2d ed. 1893. pp. xx, 278.

The second volume of the "Epochs of American History," is written by Professor Hart who edits the series. The book is a compact little volume, well suited for ready reference. The need of such a series must have been felt by every reader for whose use the larger histories are inaccessible and the shorter ones inadequate. It has been the aim of this series to direct attention to causes rather than to events; to the spirit rather than to the bare facts of